to produce was by no means complete. The empire of the Turks, followed by the westward expansion of Chinese power, helped to overcome the barriers and to facilitate trade and the exchange of ideas. Many of the currents of life in other parts of Asia made themselves felt in the T'ang dominions.

Many foreign influences are difficult or impossible to trace. Ideas, inventions, and institutions do not always bear the labels of their origin, and the dates of the introduction of plants and animals of alien antecedents are seldom easily determined. It was under the T'ang that the art of making wine from grapes seems first to have come to China, that something was learned—from India—of manufacturing sugar from the cane, and that spinach, one species of garlic, and one of the several kinds of mustard were brought in. The garden pea was cultivated in China at least as early as the T'ang. Chinese knowledge of optical lenses, seemingly derived from India, is first authentically reported from the T'ang.

The introduction of foreign religions is somewhat more easily traced, although even here exact dates often elude us. Usually the T'ang Emperors were tolerant of foreign faiths and at times even encouraged them. Occasionally, however, they proscribed and persecuted them.

It was apparently under the T'ang that Christianity first entered China. Certainly our earliest evidences of its existence there date from that time. The type which came was at least chiefly what is usually known as Nestorianisrn. This, the prevailing form of Christianity in Mesopotamia, was actively missionary and for hundreds of years—until, in the fourteenth century, the later Mongol invasions dealt it all but fatal blows—its representatives,

both lay and clerical, were to be found in India and in Central Asia. It had numerous communities in India and in cities in Central Asia with which the Chinese were in touch under the T'ang. Herat and Samarkand, for example, were made episcopal sees in the sixth century. Balkh, too, was a strong center. It is not strange, therefore, that Nestorianism made its way to China. Our fullest account of it is engraved on a famous monument erected at Ch'angan in 781 and discovered in the first half of the seventeenth century. Other traces are in documents uncovered in the grottoes of Tunhuang in the far Northwest, in three im-